The Art of Definition

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What role does perception and memory play in grammar?

"Now Thamus is reported to have said many things to Theuth respecting each art, both for and against it, which it would be tedious to relate. But when they came to the letters, "This knowledge, O king," said Theuth, "will make the 'Egyptians wiser, and better able to remember; for it has been invented as a medicine for memory and wisdom." But he replied, "Most ingenious Theuth, one person is able to give birth to art, another to judge of what amount of detriment or advantage it will be to those who are to use it, and now you, as being the father of letters, out of fondness have attributed to them just the contrary effect to that which they will have. For this invention will produce forgetfulness in the minds of those who learn it through the neglect of memory, for that through trusting to writing, they will remember outwardly by means of foreign marks, and not inwardly by means of their own faculties. So that you have not discovered a medicine for memory, but for recollection. And you are providing for your disciples the appearance and not the reality of wisdom. For hearing many things through your means without instruction, they will appear to know a great deal, although they are for the most part ignorant, and will become troublesome associates, through thinking themselves wise instead of being so." *Phaedrus* by Plato, Henry Cary

Notice that Plato is making a distinction between Memory and the Recursion of Memory. Grammar systems do not give us knowledge, they are memory management systems, how to recursively apply our own memories to our advantage.

> Athenian: In the first place, a list would have to be made out of those who by their ages and studies and dispositions and habits are well fitted for the duty of a guardian. In the next place, it will not be easy for them to discover themselves what they ought to learn, or become the disciple of one who has already made the discovery. Furthermore, to write down the times at which, and during which, they ought to receive the several kinds of instruction, would be a vain thing; for the learners themselves do not know what is learned to advantage until the knowledge which is the result of learning has found a place in the soul of each. *And so these details, although they could not be truly said to be secret, might be said to be incapable*

of being stated beforehand, because when stated ***they would have no meaning***.
Book 12, *Laws*, by Plato.

You can use all the words you want, you can learn to repeat all the words in the world, if you do not have the memories acquired by perception parallel with those words, those words simply have no meaning, you have not learnt how to behave to your advantage. I call this state of affairs, a person speaking and thinking gibberish; a person whose behavior is anywhere from simply foolish to dangerously sociopathic.

One might also note from this point in Plato's dialog, Plato had become disenchanted, knowing that no matter how perfect he could write about anything, there remained an issue he could not solve, the standardization of experience. Education requires a standardization of actual experience and at the most primitive level; this is afforded by the study and use of geometry. Geometry is the only grammar system which requires a hard wiring between experience and logic; between a person's own behavior and their mind. Geometry is an analogic. Plato spent a great deal of time and effort, even using a number of geometers to help him formalize geometry into an analog system of grammar, but he failed. With Euclid, he had a start, but then Plato did the unthinkable, he died and the problem was never solved until my presentation of *Basic Analog Grammar* which followed on the heals of my work, *The Delian Quest*. I learnt geometry not by formal education, but by my own hand. I actually learnt how to do many things, by my own hand, historically called impossible.

"It is also clear that the loss of any one of the senses entails the loss of a corresponding portion of knowledge, and that, since we learn either by induction or by demonstration, this knowledge cannot be acquired. Thus demonstration develops from universals, induction from particulars; but since it is possible to familiarize the pupil with even the so-called mathematical abstractions only through induction—i.e.

> only because each subject genus possesses, in virtue of a determinate mathematical character, certain properties which can be treated as separate even though they do not exist in isolation—it is consequently impossible to come to grasp universals except through induction. But induction is impossible for those who have not sense-perception. For it is sense-perception alone which is adequate for grasping the particulars: they cannot be objects of scientific knowledge, because neither can universals give us knowledge of them without induction, nor can we get it through induction without sense-perception." *Posterior Analytics*, Aristotle, Ross.

Here, again, one is being told even by Aristotle, without the ability to parallel perception to conception, you will not gain knowledge. Although this sentiment is also expressed by Plato, Aristotle's teacher, the converse of it, expressed by Plato and also in the metaphors of the Bible, in fact, one may view the entire puzzle Book as aimed to demonstrate it, is not here; the inability to construct and maintain factual systems of grammar, based on binary recursion, means that one has no method at all to acquire anything resembling reliable knowledge. The Bible goes on to state, when mankind passes an evolutionary nexus point, mankind will realize that he had no knowledge at all. It is not possible to claim that gibberish is knowledge. And gibberish is the only result one has when they cannot prove a parallel between physical reality and grammar.

When Patanjali, a Sanskrit Grammar Scholar, expressed this fact, that perception and conception is a process of parallel development, those who tried to comprehend his metaphors produced the current and ridiculous accounts called Yoga. In my younger days, I found the Yoga Sutras a very vivid example of the creation and profusion of mystic rubbish. And like mysticism, I trust many people adopted the name Patanjali, which originally appeared to be a nickname, for it resolves in Sanskrit to a construction: *parallel walking* which is an intelligible metaphor, I believe, meant to stand for the paralleling of the intelligible to the perceptible, the very job a grammar teacher, if they have any intelligence at all, aim at. So, we have yet another genius whose words were reduced to mystic gibberish by the mass man. The mass man is

unfamiliar with the intelligible and everything gets resolve to ridiculous perceptible behaviors.

> Will not the good man, who says whatever he says with a view to the best, speak with a reference to some standard and not at random; just as all other artists, whether the painter, the builder, the shipwright, or any other look all of them to their own work, and do not select and apply at random what they apply, but strive to give a definite form to it? *Gorgias* by Plato, Jowett, 3rd edition

Here again, is another expression that Grammar, no matter which one, or in which tongue it is expressed in, has a universal standard upon which it functions. And, for those who mumble gibberish, this is not a *Theory of Forms*, but a simple biological fact.

> "Grammar, unsupported by authority, is indeed mere fiction." *The Grammar of English Grammar*, Goold Brown

Brown was just not smart enough to know what that authority factually is. And, if you read the work, the man was very vain and presumptuous. On the other hand, a truly sane and humble person was Noah Webster:

> These criticisms, already extended to an inconvenient length, considering the limited nature of this work, may serve to show the reader how artificial and arbitrary are the distribution and denominations of the several species of words, in our grammars, and how ill calculated are the common rules to illustrate the origin or the true principles of language. Before a language can be correctly understood, words must be traced to their source, their radical significations explained, their mutations, contractions, and combinations, developed. It is not the English language only whose history and principles are yet to be illustrated; but the grammars and dictionaries of all other languages, with which I have any acquaintance, must be revised and corrected, before their elements and true construction can be fully understood. *An Improved Grammar of the English Language*, Noah Webster, 1839

Although Webster was correct, it seems he did not understand why Plato spoofed the so called science of etymology in *Cratylus*, or why he made fun of the theater, where the actors have no idea of what they are

saying in *Ion*; again, the standard is language, the intelligible, factual binary, it is not any man at all. You shall not be a respecter of persons, great or small, rich or poor, neither a Hitler, nor a Mother Teresa, but a respecter of God, the Universal Binary and then only when you have evolved the intelligence to do so.

What everyone misses in Webster's remark is that he is saying, what is said in the Bible, the human race is illiterate and has no understanding. Nor could Webster figure a way out of this predicament; while the Bible, through metaphors, end to end, states that by intelligence alone mankind will discover and transform to understanding binary information processing as a truly Universal Fact. As Christ said, our yea's will be yea's and our nay's will be nay's, a binary reference because anything else is physically and psychologically, evil, a sign of being mentally dysfunctional. Something else is implied in Webster's quote, he believed that there was a universal foundation in names, even though he could not imagine what it was.

> "It is agreed by all jurists, and is established by the law of this and every other country, that it is the *reason* of *man which makes him accountable for his actions, and that the deprivation of reason acquits him of crime*. This principle is indisputable; yet so fearfully and wonderfully are we made, so infinitely subtle is the spiritual part of our being, so difficult is it to trace with accuracy the effect of diseased intellect upon human action, that I may appeal to all who hear me, whether there are any causes more difficult, or which, indeed, so often confound the learning of the judges themselves, as when insanity, or the effects and consequences of insanity, become the subjects of legal considerations and judgment." ***Homicidal Insanity***, Thomas, Lord Erskine, (1750-1823)

Here, Erskine states what is also in the Bible, after mankind has passed a certain cusp point in our evolution, we will not be ashamed of our past, we will understand that it could not be any other way, nor is it in anywise condemnable. The challenge is getting over the hump before

we exterminate ourselves by our own insanity. An illiterate mind is not a sane mind.

Each of these authors are saying one and the same thing, are repeating a biological and physical fact, if a mind cannot parallel perception with conception, then they are just another stupid and savage animal, whose mind is not doing even their own body any good. Grammar is the method by which we parallel the perceptible with the intelligible. Without experience and without a comprehension of the universal binary a person is just tossing around words without meaning, speaking and thinking gibberish: this is largely a congenital defect caused by evolution: we are simply in the early stages of becoming functional.

Where does the Art of Definition begin in our history?

> "Grammar is a very old field of study. Did you know that the sentence was first divided into subject and verb by Plato, the famed philosopher from ancient Greece? That was about 2,400 years ago! Ever since then, students all over the world have found it worthwhile to study the structure of words and sentences. Why? Because skill in speaking and writing is the hallmark of all educated people. *Basic English for English Language Learners* by Anne Seaton and Y. H. Mew

Plato was the founder of formal grammar based on physical and biological fact, yet the mass man, again strikes, and made gibberish of his work. The factual reason is stated in the Bible, a mind is a life support system of the body, the most powerful life support system possible. It makes salvation of the human race possible. We study because we are seeking that factual salvation, not only for ourselves, but for the entire planet; and this is what it means that no greater love has a man than to lay down his life for a friend. When you are stupid, you see the particular death of the body to surrender; when you grow a brain, it means what is stated in the Bible, a lifetime surrendered to study and

achieving the good. But what is also stated, as the mind is the most powerful life support system possible, it also takes longer in a species history to evolve this very same functionality. The mind is evolving to overcome the perceptible; however, its solution is perfectly intelligible.

"temperance is the knowledge of self, in respect of his art" ***Alcibiades 1*****,** Plato

Notice that Plato divided the sentence into a binary format, i.e. two distinct parts. Formal Grammar, itself, began with Plato based on the art of definition. Plato set out to discover a standard for human behavior, which, originated with his teacher, Socrates. Notice also, that speech is also divided between the skilled and unskilled. Plato separated grammar into two parts a time when nobody taught grammar, it was taught by word of mouth to a Formal Grammar based the correct use of words; he called *Dialectic* for those who actually understood the biological definition of a mind. Dialectic means speech by two together. What do *two together* mean? We call it binary. This binary is how every possible thing is defined as a relative constrained by correlatives. Plato deliberately wrote dialogs to pair the intelligible binary, not only as noun and verb, but also, when he was recommending that one establish a universal paradigm in the mind as a geometric line segment.

Let us now go back in history and have these two parts of speech explained by the original author, and those who tried to comprehend it. What is its origin?

> But when Socrates was occupying himself with the excellences of character, and in connection with them became the first to raise the problem of universal definition (for of the physicists Democritus only touched on the subject to a small extent, and defined, after a fashion, the hot and the cold; while the Pythagoreans had before this treated of a few things, whose definitions—e.g. those of opportunity, justice, or marriage—they connected with numbers; but it was natural that Socrates should be seeking the essence, for he was seeking to syllogize, and 'what a thing is' is the

> starting-point of syllogisms; for there was as yet none of the dialectical power which enables people even without knowledge of the essence to speculate about contraries and inquire whether the same science deals with contraries; for two things may be fairly ascribed to Socrates—inductive arguments and universal definition, both of which are concerned with the starting-point of science):—but Socrates did not make the universals or the definitions exist apart: *Metaphysics* by Aristotle

According to Aristotle, the starting point of science is universal definitions, and the origins of the concept originated not in Plato, but in Socrates. Aristotle was also stating, that he too, wrote in hopes of perfecting dialectic, for, as said here, the dialectical science is all about assertion and denial, or correlatives and relatives which Aristotle called syllogisms, but unlike Socrates or Plato, Aristotle was a synonym freak who did not notice when he was contradicting his own words, thus putting him on the bottom rung of that ladder.

Although Plato was relatively a young man when Socrates was executed, Plato went on to spend his life trying to perfect the concepts because:

> "By the Gods, replied Socrates, the discovery will be most useful! The standard of right and wrong once fixed; all difference of opinion among the judges;—all sedition among the people;—all law-suits between citizens;—all wars and contentions among communities, must be at an end! and truly it would grieve me to leave you, Hippias, without knowing what this inestimable secret may be that you say you have discovered." *Memorabilia*, Xenophon, Fielding

As stated by Aristotle, Socrates aim was the application of the science of grammar to the whole of human behavior, the excellence of human character, or what Confucius called the Superior Man. So, let me take a moment and let Confucius weigh in on the argument:

> "Tsze-lu said, "The ruler of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done?"
>
> The Master replied, "What is necessary is to rectify names."
>
> "So! indeed!" said Tsze-lu. "You are wide of the mark! Why must there be such a rectification?"

> The Master said, “How uncultivated you are, Yu! A superior man, in regard to what he does not know, shows a cautious reserve.
>
> “If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, *affairs* cannot be carried on to success.
>
> “When affairs cannot be carried on to success, proprieties and music do not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot.
>
> “*Therefore, a superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires is just that, in his words there may be nothing incorrect.*” ***Analects*** by Confucius

The smarter a person is, the more their mind demands the correctness of names, of grammar, for this is in accordance with the biologically defined job of a mind; the ability to predict life supporting behavior. If we now put, the importance of four people, all existing at the same time in history, Socrates, Plato, Aristotle and Euclid, into an order based on the importance of the work which had to be done, we have, Euclid, as everything was, as recognized to some degree of them all, depended on Geometry as a standard for teaching behavior, Plato, whose ability to reason was unparalleled and contributing to the paralleling of all grammars with geometry, Aristotle, preserving a great portion of the intellectual teachings of the time, and then Socrates, a particular man, doing his best to use his knowledge to help particular people. Grammar works are applicable to the entire population for universal good and it is measured in accordance with the perfection of behavior achieved for the greatest good. So the ladder has, Socrates on the ground, and everyone standing on the shoulders of the preceding member of those four.

Let us take a look at the binary construct afforded to us by definition; by biological fact, a mind is responsible for the production of standards of life supporting behavior just like any other life support system of a living

organism. The phrase, itself, *standard of behavior*, is just another method of stating the definition of just one thing. A thing can be defined in another way: A thing is a standard (absolute) of behavior (relative).

What is a definition?

By biological fact, all we can possibly name is our own body's abstractions. Through awareness by perception, we can abstract the limits, boundaries, of a thing, and we can abstract the material differences of a thing. This means that we have to be aware that every thing is composed of just two parts, or what some early Greeks put, as the two elements of a thing. The Bible puts this into a number of metaphors; the clearest metaphor is the Two-Witnesses of God, Two Tablets of Law, Two Trees in the Garden of Eden, Two Parts of the Bible, Two Parts of a Day, etc.

Now here is the metaphor of the blind. Every grammar teacher in history, except those like Plato, have taught grammar as composed of some number for the parts of speech which they pull out of the vacuum between their ears, meaning, that for some unknown reason, they believed that words are generated by magic and are not derived by the naming of perceptions. Why this is so, ask any witchdoctor trying to earn a living. Even if you are stupid, and a religious fanatic, claiming that there are two and only two witnesses of God, how do they justify the claim that there are more than two parts of speech? Who is speaking those other parts? Ghost hunters have, for a long time, set up listening and camera equipment to catch that idiot mumbling in the background, but they have not been caught yet. None of them have been able to figure out how to point the lens in the right direction. Grammar teachers, it appears, as those who, like Fox Mulder and Dana Scully said, *want to believe*, and so, they help all they can. I tried, and I tried, I used my

grammar book, and recorded months of video, trying to catch one word modifying another, never happened. No stalkers in my books. Spooky action at a distance actually is a function of distance. The farther you are away from objective reality, the more exciting the universe becomes. So, most grammar teachers are the Priests and Prophetesses of Creative Writing instead of just simple creation; a sensible plan for a grammar book. I do not believe that anyone, with a functional brain, believes that they can teach the illiterate how to use that illiteracy to write creatively, in the very same grammar they don't know. A wise man said, just another case of the blind leading the blind. When you cannot parallel perception to conception and vice versa, you are, by definition, blind.

These parts of a thing are also known as the elements of a thing, a relative and correlative, a noun and verb, a point and line, a container and the contained, a map and the territory, Adam and Eve, perceptible and intelligible. We thus have only two concepts, by biological fact, to master which by recursion afford us the whole of our grammar systems; yet scholars claim that this is not true, that not even their own biology is true, and now with the computer, it is a tacit claim that the computer is doing the impossible, or that it functions by some type of magic. This belief in computer magic has spawned those who go looking for the ghost in the machine; Artificial Intelligence is another self referential fallacy simple minds like to bathe in for recreation but no amount of water is going to fix a mind that stinks of stupidity.

A definition, as Plato noted, is a combination of names, which is a symbolic, ritualistic, or standard response, to experience. By using binary recursion, one can produce four systems of grammar.

We can name each element of a thing and then name that group affording us exactly one unit of recursion for a mind to use in reasoning. The evidences provided by dictionaries today is just one confirmation, as was written thousands of years ago, that the human race would be

illiterate until the mind became functional. Our illiteracy is due to our stage of evolution. We are still evolving to become functional as a life support system of the body. This dysfunctional condition, however, our being split from objective reality, has a name, schizophrenia, or some prefer schizoaffective disorder probably because it has more letters and sounds more impressive and it makes you exercise your mouth more in public. Or maybe, intellectuals have chosen it as a more popular social dance; in all events, I cannot say, but can use a whole lot of words to say that. When we call ourselves stupid, we are only being kind, a form of self-flattery.

If we are not aware of the two categories of abstracts available to the human body to formulate an awareness of definition, we can find that information in the *Dialogs* of Plato, *Works* of Aristotle, the *Meditations* of Marcus Aurelius, and in the *Bible*. So, let me put those four sources in front of you. These are not the only expression of what a definition is in any of the sources I mention: or is this list a comprehensive source for learning what a definition is. I mention them here so that you do not ever come to believe that definition is something invented by anyone, but that it becomes understood when a mind starts to become functional and able to recognize a physical fact.

From religion to science, we find that the most highly educated people believe that definition is pulled out of some mystical place in their own mind; this may qualify as a species delusion; a rejection of physical fact and of the greatest literature in history; but this is still a crime committed against students in every school today.

What is changing this problem today is that nobody can write a functional computer program without observing it. In short, the global introduction to a pure language mentioned in the Bible does happen, when mankind tries to make his own brain. So, you now can curse God with your lips, but you have to praise him when you program a

computer. That is poetical justice. Now, anyone quibbling for their entire life on a definition or are too stupid to know how to effect one, will not be employed in the computer industry. Imagine that, a Computer gets a better education than your children, and is effected by laws, your own governments refuse to acknowledge. Show me a computer programmer who constructs self-referential dictionaries, or one that is an infinite circle jerk like our modern dictionary writers. Watch out people; there is a whole new breed of faithful followers who are now in the making: A culture which claims to be evolving out of religion, slipping easily into the factual foundation of religion itself, metaphor. You want to see metaphor in its fullest expression? Ask the computer, which uses, as Plato and the Bible said, only two reliable witnesses, 0 and 1 which stand for an intelligible, so it does not matter if you call them, Adam and Eve, Noun and Verb, or a Conjugate Binary Pair, or the simple stop, go, stop, of a light switch. If your mind can only remember names, but is clueless as to the fundamental intelligible they are based on, all you can do is produce gibberish.

Plato

"Socrates: Let me give you, then, a dream in return for a dream:—Methought that I too had a dream, and I heard in my dream that the primeval letters or elements out of which you and I and all other things are compounded, have no reason or explanation; you can only name them, but no predicate can be either affirmed or denied of them, for in the one case existence [the relative, verb, material difference etc.], in the other non-existence [the absolute, noun, the limit etc.] is already implied, neither of which must be added, if you mean to speak of this or that thing by itself alone. It should not be called itself, or that, or each, or alone, or this, or the like; for these go about everywhere and are applied to all things, but are distinct from them; whereas, if the first elements could be described, and had a definition of their own, they would be spoken of apart from all else. But none of these primeval elements can be defined; they can only be named, for they have nothing but a name, and the things which are compounded of them, as they are complex, are expressed by a

> combination of names, for the combination of names is the essence of a definition. [i.e. you can actually construct a table of permissible predications which is not observed even today, see the dialog *Parmenides*.] Thus, then, the elements or letters are only objects of perception, and cannot be defined or known; but the syllables or combinations of them are known and expressed, and are apprehended by true opinion. When, therefore, any one forms the true opinion of anything without rational explanation, you may say that his mind is truly exercised, but has no knowledge; for he who cannot give and receive a reason for a thing, has no knowledge of that thing; but when he adds rational explanation, then, he is perfected in knowledge and may be all that I have been denying of him. Was that the form in which the dream appeared to you?" *Theaetetus*, by Plato, Jowett.

All we can do is name these two elements: period. Yet today, we still find people so stupid as to think they are arguing over definition, when factually all we have, in the pure abstract, is the definition of just one thing recursively applied over all of creation. In short, the stupidity is over how to recursively apply that one simple concept and I say, if you can build a stupid inanimate object to do it, how is it that you claim to be dumber than a rock because you cannot grasp it? We simply do not know how to freaking count! How can you claim any pride at all in the accomplishments of someone too stupid to know how to count? Every system of grammar is simply a method of applying binary recursion, or again counting. How do you account for the very provable fact, you don't know it? And so, in my work, I present some history of the intelligible, but as Plato said in *Phaedrus*, examples to learn not to imitate, but to avoid. In fact, almost all of what we study today should be, for anyone with intelligence, a study in aberrant mental behavior. I have known this since a child.

> If this is true, then, we must conclude that education is not what it is said to be by some, who profess to put knowledge into a mind which does not possess it, as if they could put sight into blind eyes. *On the contrary, our own account signifies that the mind of every man does possess the power of learning the truth and the organ to see it*

with; *and that, just as one might have to turn the whole body round in order that the eye should see light instead of darkness, so the entire mind must be turned away from this changing world, until its eye can bear to contemplate reality and that supreme splendor which we have called the Good. Hence there may well be an art whose aim would be to effect this very thing, the conversion of the mind, in the readiest way*; *not to put the power of sight into the soul's eye, which already has it, but to ensure that, instead of looking in the wrong direction, it is turned the way it ought to be. The Republic* by Plato.

Note: anyone claiming to explain the *Allegory of the Cave*, as they call it, if they knew anything at all, they would, as above, use Plato's own words; in which case, they would not be producing their gibberish to begin with. Plato goes on to state those arts, which must absolutely contain Geometry. But, back to Plato's words, in short; Grammar is the Art of Measurement, every possible form of grammar, being based on binary recursion, can be called a system of measurement or of simply knowing how to count:

"Socrates: Well then, I shall say, if you agree so far, be so good as to answer me a question; Do not the same magnitudes appear larger to your sight when near, and smaller when at a distance?

Protagoras: They will acknowledge that.

Socrates: And the same holds of thickness and number; also sounds, which are in themselves equal, are greater when near, and lesser when at a distance.

Protagoras: They will grant that also.

Socrates: Now suppose happiness to consist in doing or choosing the greater, and in not doing or in avoiding the less, what would be the saving principle of human life? Would not the art of measuring be the saving principle; or would the power of appearance? Is not the latter that deceiving art which makes us wander up and down and take the things at one time of which we repent at another, both in our actions and in our choice of things great and small? But the art of measurement would do away with the effect of appearances, and, showing the truth, would fain teach the soul at last to find rest in the truth, and would thus save our life. Would not mankind generally acknowledge that the art which accomplishes this result is the art of measurement?" *Protagoras* by Plato, Jowett

Measurement, people, is simply the physical behaviors required to associate an intelligible name with a perceptible object, i.e. paralleling

the intelligible, again, with the perceptible. Grammar, the Art of Judgment, is the same for the Bible and Plato. We learn the art of judgment by factually correct grammar instruction. The distinction between appearance and reality is the same as between the perceptible, afforded by the body, and the intelligible, afforded by a mind functional in the grammatical arts. Judge not by appearance: even the Bible opens with a test of that function in the readers mind with two, apparently contradictory accounts of creation. (if one is sharper still, there are three such accounts in Genesis.)

So, here is Plato's mystical philosophy, his opinion, as they say, that a grammar teacher's function is to teach the ignorant how to count: Amazing, the exact same thing your own biology is saying.

> Socrates:: What we have just said should help you to a conclusion. If unity can be satisfactorily apprehended, just by itself, by sight or any other sense, as we said of the finger, then it will not have the quality of drawing the mind towards reality. But if it is always seen in some contradictory combination, so as to appear no more one than the opposite of one, then a judge will be needed to decide; the mind will be forced to seek a way out of the difficulty, setting thought in motion and asking what unity means. In this way the study of unity would be one of those which convert the mind and lead it to the contemplation of reality. Well, unity is a case in which sight certainly does present a contradiction. We see the same thing as both one and also indefinitely many. Then if that is true of unity, all number has the same property, hasn't it? *The Republic* by Plato.

Number is a synonym for name, and as noted, they are not different dialectically than any other word. Let this stand for those who claim that Plato's roots were Pythagorean. Plato did use some of their material in dialogs when he was spoofing, but never when serious. The unit, is the same unit in every possible system of grammar; a fact denied by today's so called intelligentsia, our Einstein's and Hawkins'.

> Socrates:: Well then, if you should ever be charged in actual fact with the upbringing and education of these imaginary children of yours, you will not allow

> them, I suppose, to bear rule in your commonwealth so long as their minds are, as a mathematician might say, irrational quantities, not commensurate with the highest responsibilities. So you will make a law that they must devote themselves especially to the discipline which will make them masters of the technique of asking and answering questions. *The Republic* by Plato.

This art, as he says, is Dialectic, every unit is defined by its two elements, not, as an idiot scholar imagines, two moron's quibbling. Today we let the insane have a voice in government, we allow them to buy arms, we allow them to run corporations, and the reason is, there is a drastic shortage of anyone who can think at all.

> If also you are willing we should grant that prophecy is the science of that which is future, and that temperance presiding over it, avoids arrogant diviners, but chooses true prophets for the prediction of future events, I should affirm that the human race, furnished with this, would act and live scientifically. *Charmides* by Plato, Jowett.

I.e. Science, grammatical science, affords mankind the Art of Prophecy. When one can understand the metaphors of the Bible, the exact same claim is made. It is a fact, when you know how to count; you can predict the results of any product. Or, do you really think grammar produces ignorant mystics?

> Socrates:: Now I myself, Phaedrus, am a lover of these processes of division and bringing together, as aids to speech and thought; and if I think any other man is able to see things that can naturally be collected into one and divided into many, him I follow after and walk in his footsteps as if he were a god. And whether the name I give to those who can do this is right or wrong, God knows, but I have called them hitherto dialecticians. *Phaedrus* by Plato, H. N. Fowler.

Again, Dialectic refers not to some gibberish as is claimed today, but to the two parts of speech. Only the illiterate say such things as so and so's dialectic. Dialectic is a Universal Concept. Wow, dude, have you ever heard of the dialectic of Samsung, or of Dell? Maybe even Toshiba? I learnt by Texas Instruments, my family could afford it. However, when I got out on my own, I had to settle for the dialectic of Hewlett Packard.

> “For, dear Crito, you may be sure that such wrong words are not only undesirable in themselves, but they infect the soul with evil.” *Phaedo* by Plato, Fowler, Harold North, 1859-1955

> The sages too, say, Callicles, that heaven and earth, gods and men, are held together by communion, friendship, order, temperance, and justice, and for this reason, my friend, they call this universe, order, and not disorder or intemperance. You, however, appear to me not to attend to these things, and this though you are wise; but it has escaped your observation that geometrical equality has great power both among gods and among men; on the contrary you think that every one should strive to get more than others; for you neglect geometry. *Gorgias*, by Plato, Henry Cary.

Uni-verse, spoken in accordance with the recursion of the unit.

If you actually know how to count, how to recursively apply a binary unit, then you can be proven, by geometry which is effected wholly by, as every grammar is, the unit segment.

> “Glaucon:: You mean geometry?
>
> Socrates:: I do.
>
> Glaucon:: Obviously, so much of it as bears on warlike operations will concern us. For pitching a camp, occupying a position, closing up or deploying troops, and for other formations in battle or on the march, a knowledge of geometry will be an advantage.
>
> Socrates:: But still, for such purposes a small amount of geometry and arithmetic will be enough. We have to ask whether a much more advanced study will help towards a comprehension of the essential Form of Goodness. Any study, as we said, will have that tendency, if it forces the soul to turn towards the region of that beatific reality, which it must by all means behold. So geometry will be suitable or not, according as it makes us contemplate reality or the world of change.
>
> Glaucon:: That is our view.
>
> Socrates:: In this respect, then, no one who has even a slight acquaintance with geometry will deny that the nature of this science is in flat contradiction with the absurd language used by mathematicians, for want of better terms. They constantly talk of ‘operations’ like ‘squaring’, ‘applying’, ‘adding’, and so on, as if the object were

to do something, whereas the true purpose of the whole subject is knowledge—knowledge, moreover, of what eternally exists, not of anything that comes to be this or that at some time and ceases to be.

Glaucon:: Yes, that will be readily agreed: geometry is knowledge of the eternally existent.

Socrates:: If so, it will tend to draw the soul towards truth and to direct upwards the philosophic intelligence which is now wrongly turned earthwards.

Glaucon:: There is no doubt about that.

Socrates:: Then there can be no doubt that geometry must by no means be neglected by the citizens of your Callipolis. It has incidental advantages, too, which are not to be despised. There are its uses in war, which you mentioned; and also we know that a training in geometry makes all the difference in preparing the mind for any kind of study.

Glaucon:: It does indeed." *Republic*, Plato, Francis Macdonald Cornford

Geometry, is still taught today, by the simple minded and ridiculous of all people. In short, not geometry as even studied today, as if it were of particulars, like space, and length, but in terms of the universal intelligible parts of the Universal Binary of Language. Plato was describing geometry as a Universal system of grammar and to my knowledge, no one has followed up on that except me, even though, if one could understand the metaphors of the Bible, line upon line, precept upon precept, even the measuring of the temple, and the historic descendents of Solomon, sacred geometry and the Free Masons who would one day rebuild the Temple, which means, even today, they have not learnt that Temple is Intelligible, not Perceptible. The Temple to be built, the geometry to be used, is Intelligible, not Perceptible.

For a man must have intelligence of universals, and be able to proceed from the many particulars of sense to one conception of reason;—this is the recollection of those things which our soul once saw while following God—when regardless of that which we now call being she raised her head up towards the true being. And therefore the mind of the philosopher alone has wings; and this is just, for he is always, according to the measure of his abilities, clinging in recollection to those things in which God abides, and in beholding which He is what He is. And he who employs

aright these memories is ever being initiated into perfect mysteries and alone becomes truly perfect. *Phaedrus* by Plato. Jowett

Recall I AM THAT I AM. And see if you can recall Christ's metaphor of this ability also as being proportional.

SOCRATES: And so do I. But since we are thus disposed, let us in a quiet manner, as being abundantly at leisure, again consider, not morosely, but examining ourselves in reality, what the nature is of these appearances within us. And, on the first consideration of these, we shall say (as I think) that ***nothing at any time ever becomes greater or lesser, neither in bulk, nor in number, as long as it is equal to itself***. Is it not so?

THEÆTETUS: It is.

SOCRATES: And, in the second place, ***that to which nothing is either added or taken away, will neither at any time ever be increased, or corrupted, but will always be equal***.

THEÆTETUS: And, indeed, very much so.

SOCRATES: And shall we not also say, in the third place, ***that a thing which was not formerly, but subsists afterwards, cannot exist without making and being made***?

SOCRATES: These three things, then, which are acknowledged by us, oppose each other in a hostile manner in our soul, when we speak about dice, as above, or when we say that I, who am so old, am neither increased, nor suffer a contrary passion in myself; while you, who are a young man, are now greater, and afterwards less, since nothing is taken away from my bulk, but yours is increased. For, through a length of time, I am what I was not formerly, being no longer in a state of progressive increase: for without making, it is impossible that a thing can be made. But losing nothing of my bulk, I do not at any time become less. And there are ten thousand other things of this kind, which happen to ten thousand other persons, if we admit these things. Speak, Theætetus: for you appear to me not to be unskilled in things of this kind. *The Theætetus* by Plato, Taylor.

Plato is denoting two concepts provided by our simple binary, equality provided by a limit called a noun, and a relative, provided by the material difference called a verb. One will note that a noun can never be a verb, nor can a verb ever be a noun. And also note, as a mind evolves to comprehend binary information processing, this mental struggle, during

a time is coming to become functional, is more or less persistent, applying the stress to evolve.

And true opinion is discovery of reality? *Minos*, Plato, Lamb

Aristotle

Therefore one kind of substance can be defined and formulated, i.e. the composite kind, whether it be perceptible or intelligible; but the primary parts of which this consists cannot be defined, since a definitory formula predicates something of something, and one part of the definition must play the part of matter and the other that of form. *Metaphysics* by Aristotle

'A part' may be a part either of the form (i.e. of the essence), or of the compound of the form and the matter, or of the matter itself. *Metaphysics* by Aristotle.

Thus demonstration develops from universals, induction from particulars; but since it is possible to familiarize the pupil with even the so-called mathematical abstractions only through induction—i.e. only because each subject genus possesses, in virtue of a determinate mathematical character, certain properties which can be treated as separate even though they do not exist in isolation—it is consequently impossible to come to grasp universals except through induction. But induction is impossible for those who have not sense-perception. For it is sense-perception alone which is adequate for grasping the particulars: they cannot be objects of scientific knowledge, because neither can universals give us knowledge of them without induction, nor can we get it through induction without sense-perception. Aristotle—*Posterior Analytics*, Translated by G. R. G. Mure.

We still make the distinction even if we cannot conceive or apprehend any other example beside the particular thing. This may, of course, sometimes be the case: it might be, for instance, that only one circle could be found; yet none the less the difference will remain between the being of circle and of this particular circle, the one being form, the other form in matter, i.e. a particular thing. *On the Heavens*, Aristotle, J. L. Stocks

Form and Definition are, by the definition of a thing, synonyms.

> *Now equality is of two kinds, numerical and proportional*; by the first I mean sameness or equality in number or size; by the second, equality of ratios. *Politics*, Aristotle, Ross.

I.e. Arithmetic and Geometric, or one can say, Literal and Metaphorical or Intentional.

> "Everything which has a function exists for its function." *On the Heavens*, by Aristotle, W. D. Ross.

We, likewise, are the product of a well defined biological fact, and express our behavior by well defined physical means. Our own governing constitutions today, all of them, are effected by the violation of human rights; our actual biological and physical identity.

> this is just what we mean by the individual, the numerically one, and by the universal we mean that which is predicable of the individuals. *Metaphysics* by Aristotle

Example: Tom is a cat. *Tom* is a particular individual, but *a* and *cat* are universal concepts.

A noun, is then absolute, while the verb *a cat* is relative.

Secondly, a noun, just like a limit forms a container, or what is today called a database denoted by that particular name.

> The truth or falsity of a statement depends on facts, and not on any power on the part of the statement itself of admitting contrary qualities. *Categories*, by Aristotle

> "Further, since the ***matter*** exists, because it is ungenerated, it is *a fortiori* reasonable that the substance or essence, that which the matter is at any time coming to be, should exist; for if neither essence nor matter is to be, nothing will be at all, and since this is impossible there must be something besides the concrete thing, viz. the ***shape*** or ***form***.

But again if we are to suppose this, it is hard to say in which cases we are to suppose it and in which not. For evidently it is not possible to suppose it in all cases; we could not suppose that there is a house besides the particular houses.—Besides this, will the substance of all the individuals, such as of all men, be one? This is paradoxical, for all the things whose substance is one are one. But are the substances many and different? This also is unreasonable.—At the same time, how does the *matter* become each of the *individuals*, and ***how is the concrete thing these two elements***?" *Metaphysics*, by Aristotle.

"(By the *matter* I mean, for instance, *the bronze*, by the *shape the pattern of its form*, and by *the compound of these the statue*, *the concrete whole*.)" *Metaphysics*, by Aristotle.

"For we make it out of brass and the sphere; we bring the *form* into this *particular matter*, and the result is *a brazen sphere*." Metaphysics, by Aristotle.

"For the product will always have to be divisible, and one part must be this and another that; I mean the one must be *matter* and the other *form*." *Metaphysics*, by Aristotle.

In Plato and Aristotle even in the metaphors of the Bible and in the *Elements* of Euclid, we see the definition of a thing repeated over and over again, but just check your dictionaries, new or old, and determine who is factually illiterate.

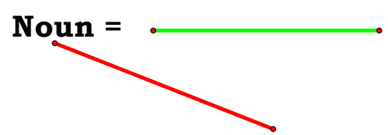
Marcus Aurelius

> 11. To the aids which have been mentioned let this one still be added:—Make for yourself a definition or description of the thing which is presented to you, so as to see distinctly what kind of a thing it is in its substance, in its nudity, in its complete entirety, and tell yourself its proper name, and the names of the things of which it has been compounded, and into which it will be resolved.—*The Meditations of Marcus Aurelius*.

In the Bible what a definition is, is put into a metaphor. The following is that metaphor and I will explain it.

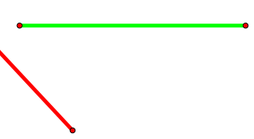
John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Plato recommended using geometry as a visual paradigm to recall, to understand, the definitive sentence and how to use it. The above quote is one which is better understood visually, so I will present a series of plates to show how a mind follows the opening sentence of the Book of John.



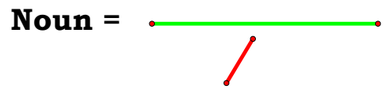
In the beginning was the Word

In a definitive sentence the first word, or the word that begins the sentence is constructed using a naming convention; it is a noun.



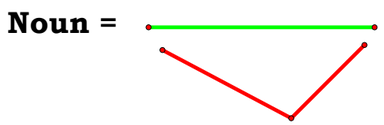
and

We are then going to add two other words which establishes that words meaning, the word for addition, and, will be used twice.



the Word was with God

With, or member of a class, or relative, and again, verb. The term God is used to denote a reliable witness which means a convention of naming adhered to by the literate. What we are doing is providing two or more reliable witnesses, noun and verb, to true another noun.



Our second word, denotes the limits of the relative difference being assigned. Again, the term God us used to denote a reliable witness which means an established and followed convention of names. We have repetition or stammering or again recursion. Word equals word and word. This is exactly how we count in every possible system of grammar.

One will notice this is identical to the opening sentence of the Bible.

In the beginning, God, or the only power a mind can recognize, created the heavens, a relative difference and the earth, a particular member of the class heavens, i.e., the earth is a member of a class, a verb as a noun. The Bible opens with a definitive sentence, wholly metaphorical just like the Book of John.

The first word of a definition is equated to two words; one is the name of a relative difference and the other an absolute limit to that relative difference. Every thing is defined in terms of a noun and a verb, or again, a relative and correlative. The above example shows that the writer was well versed in metaphor which denotes a very high level of intelligence. In the Bible, these two elements of a thing, known by how the body is constructed, are also called the Two-Witnesses of God.

The Bible is used for guided evolution and is constructed using metaphor, expressed through advanced psycholinguistics. The metaphor of a definition in the Book of John is emphasizing that a definition produces the entire power of a mind. It is the only power by which a mind becomes functional. When you become proficient in metaphor, you will come to realize the Bible has simply put biological fact into metaphor in order to help increase your cognitive ability to correctly associate

words with perceptible fact. An untrained mind, without being grounded in linguistic fact, will become exercised by trying to make sense of the metaphors; this is called guided evolution, which is effected using intelligible stress to aid in evolution itself which is a response to stress, it is not random at all.

One thing you will most certainly miss by the Book of John opening with a universal concept of grammar which affords man judgment: it is a prophecy, the entire single prophecy which echoes from the front of the Bible to the end of Revelation.

All around you, you see hordes of people making the most absurd claims about the Bible and about gods and God, and it may be offensive to you, however, you have to realize what you are experiencing is deliberate intelligible stress which has been put upon mankind. It is this stress which affords mankind the impetus to evolve. If you did not spot it, Plato did explain it. Try not to run from information, but learn to face it, grasp it, and comprehend it. God means the only power that a mind can know and function by. It is a simple metaphor. In abstract terms, the Universal Binary which is recursively applied over our entire environment. Eventually you will see the meaning of One God, it is an ellipsis, One is God, or some thing recursively applied for survival.

The Bible, when you understand the metaphor, I am the beginning and the end, etc., you will see the definition of a thing in the most expressive metaphor possible; Adam and Eve.

Adam and Eve are a Conjugate Binary Pair which, by complete induction and deduction produces the human race.

Thus we pass through the matrix physically. Now let us be born again.

The Absolute and Relative are a Conjugate Binary Pair which, by complete induction and deduction produces all judgment.

Or again;

A point and line are a Conjugate Binary Pair which, by complete induction and deduction produces all geometry.

Or again:

A Noun and Verb are a Conjugate Binary Pair which, by complete induction and deduction produces all judgment.

Or again:

The Absolute and Relative are a Conjugate Binary Pair which, by complete induction and deduction produces all of creation, the Universe, itself.

The perceptible environment, everywhere you experience, is an expression of binary recursion or in metaphor, The Word of God. The beginning is the end and you can put this in countless metaphors.

The ability to understand metaphor is part of learning. Metaphor in the Bible is also called “dark sayings” as metaphor is used to help teach a mind to become functional. Prophets are taught in metaphor, yet all the self proclaimed prophets today do not even comprehend it. How you explain a metaphor will demonstrate if you are associating by particulars or by universals.

The definition of a thing has echoed to the mass man throughout our history, but goes unheard. That is a very dysfunctional mind.

Let me now demonstrate a transform on one of Aristotle’s statements.

Transform of Aristotle

If you have ever heard the expression, you can never know a thing in of itself, or the *ding an sich*, it is because the senses of the body can either abstract the material difference of a thing or the limits, the boundaries of a thing. These provide us with the only two abstractions that we can

possibly name. As Aristotle's statement is elliptical, often produced when people take for granted prior experience, I am going to transform it by removing the ellipsis so that one can more clearly see how we recursively use a unit.

Original: Therefore one kind of substance can be defined and formulated, i.e. the composite kind, whether it be perceptible or intelligible; but the primary parts of which this consists cannot be defined, since a definitory formula predicates something of something, and one part of the definition must play the part of matter and the other that of form. *Metaphysics* by Aristotle

Transform: A thing can be defined producing a formula as exampled in naming the perceptible elements of any object. The process is identical for the perceptible and the intelligible. As a thing is a composite of the name for a thing's form, or limit, and the name of the relative difference between those limits, in the perceptible, we mirror this in the intelligible by once again, referring to our convention of names to produce a noun, a correlative and equate these two previous names as the material difference of that intelligible. Thus we move from the arithmetic method of naming we used for the perceptible to the intelligible, geometrical method of naming used by a mind. We take the literal and convert it to the metaphorical, from the arithmetic to the geometric, from the particular to the universal.

In short, the very first operational function of a mind is the ability to group names. We first must construct conventions by which to name these perceptible abstractions which we recursively apply to the things in the intelligible. Adding these names together constructs just one intelligible thing. Many have tried to comprehend this call it *Set Theory*, *Group Theory*, or *Class Mechanics*, etc., which are factually attempts to reconstruct grammar systems which that mind has already proven that it

cannot comprehend; every attempt has failed due to simple stupidity. Grammar is not something you invent or dictate, it is a biological fact you learn to recognize and learn to record. Grammar does not produce grammar; this is a very basic and yet unrecognized, self-referential fallacy. If you are too stupid to comprehend grammar as presented to you by every experience in your life, you certainly cannot construct one. Just like binary is not an invention, its products are not inventions either. Grammar systems are not invented, they are recognized when one has become intelligent enough to do so. There is no product of a mind which can invent reality. We can only parse and construct things by the recursion of what we are already given.

Therefore, the claim that every sentence has a subject and a predicate is patently false. We also equate words for other purposes, for example synonyms, constructing ellipsis to indicate a change in the system of measure, etc. We construct many sentences solely for descriptive purposes which are not definitive sentences at all as we name also non-definitive perceptions. We assert equalities and deny them, etc., but at all times, the master key to the use of all words is determined by definition, the definitive sentence which more often than not, resides in memory to guide the manipulation of words throughout every operation on them by which we construct our virtualizations to be used for pleasure, or for science, from fiction to fact.

In short, literacy, judgment, and the metaphor; word of God, are all synonyms. As a mind, we function by the symbolic manipulation of memory in order to produce life supporting behavior towards our environment. In a metaphor, it is impossible to be literate and not know God, and likewise, it is impossible to be illiterate and know God.

All of the above authors state exactly what the intelligible binary presents to a mind, a unit which is recursively used by a mind to perform a function; there are two and only two, elements of any thing

which we can name and which we recursively use to manipulate memory. This also means that every grammar teacher you have ever had was illiterate. The computer, in of itself, proves to you that every possible method of information processing is accomplished using binary recursion, the two intelligible elements of any thing, a relative constrained by correlatives, or some material difference in some shape or form, i.e. a relative contained by absolutes; noun and verb. So, if you can example it in computer, in dams, in everything, animate and inanimate, why are you, right now, illiterate? Why are educational systems teaching children to be illiterate? Why is every government today, illiterate? Evolution, man is still falling out of the trees and hoping to god that he does not break is own neck on the way down. How can anyone imagine that judgment day, is the day, like Humpty Dumpty, they actually do, hit bottom? Will evolution fail? Mankind might, but we are not the only form of life evolving to become literate. And, you have to be really stupid to go looking for the prize of evolution to be some inanimate object like a computer.

The pattern for recursion is Noun equals noun and verb. This is identical even in geometry. Every possible grammar, any symbol sets you use, always depend on binary recursion of an intelligible concept of a thing, a unit, or 1. The inability to grasp this intelligible means you can only parrot word constructs, wholly ignorant of meaning.

So, when you hear someone claim that Plato had a *Theory of Forms* when he never made any such claim, he was a grammar teacher of Dialectic, also known as binary recursion, or that Einstein wrote a *Theory of Relativity*, two of them actually, ask yourself, if the elements of a thing are theoretical, when will it be possible to produce a real human being, or even a real universe? When will the last story of Pinocchio be written? The claim that Plato wrote a *Theory of Forms* is pure mythology; his own words tells you that all you can do is name the elements of a

thing meaning that theory is not only grammatically impossible, it is physically impossible also, while Einstein displayed his illiteracy proudly. However, he was born with a real and physical mental handicap, part of his brain was physically missing, while those who proclaim him as a hero, well, you do the math.

So, ask yourself. How is it that one can get a PhD today, in any field, graduate with honors and accolades, yet remain wholly ignorant of what a definition is, even the definition of a thing, i.e., the net result is that they do not know a thing at all. The fact remains; there are people in history, sources in history, which teach binary recursion, and hordes of people producing gibberish. Nobody can change your intelligence to distinguish which is which.

The following set of definitions is derived from a physical and grammatical fact, a thing is not different from itself. It is therefore useful to learn what one factually is. You are the product of a mind.

Definition: A mind is one of the life support systems of a living organism: Generally used to denote the specific species called man. It is that life support system aimed at the recursive application of memory for the specific purpose of modeling possible responses to the environment in order to increase one's chances of survival. This ability makes the mind the most powerful life support system possible for any living organism.

So, what is learning?

Definition: Learning is a process to establish, in the mind, the ability to recursively apply memory in order to produce behavior which complies with the biologically defined job of a mind.

Definition: A mind is a life support system of the body which accomplishes its job through memory management using binary recursion.

Definition: Memory is a partial virtualization of experience stored within a recording medium.

Definition: Education is the deliberate establishment and application, of an environment to increase the efficiency of learning in order for a mind to become capable of doing its biologically defined job of the binary recursion of memory.

Definition: Language is the Universal and Intelligible binary which defines every possible thing which is also used to produce grammar systems which are Particular and Perceptible in order for a mind to do its biologically defined job.

Definition: Grammar is a matrix of memory management systems derived by and from binary recursion. Grammar is then memory addressing systems which can be used to construct virtualizations which allow a mind to judge the most correct response to an environment in order to do the biologically defined job of a mind. Binary recursion affords exactly four distinct systems of grammar which are called Common Grammar, Arithmetic, Algebra and Geometry. These four are called a Grammar Matrix.

One may notice that Plato uses, by translation, the word opinion. So, let us see more clearly what opinion means.

Definition: Opinion is a statement concerning a virtualization produced by a mind which may be used and selected to determine one's behavior. Or one can say opinion is a particular prediction in

> relation to certain givens. Most scholars today have no idea that opinion and a virtualization are synonyms. The results of memory manipulation, call it any name you like, is done to produce a response, from playing a video game, to deciding the fate of nations.

How is the binary which produces the only two abstractions knowable, spoken of in terms of body and mind? We know that the limit is not, nor ever can be the material difference, or the relative, nor is the relative ever the limit. We use the words Intelligible, which denotes human intelligence and its ability, and the word perceptible in relation to the body which is our source of information. Perception goes directly to memory. Our intelligence then allows us to parse memory in order to use those perceptions for recursion and apply them to our job, again by virtualization and judgment to produce our behavioral responses to the environment. Thus, as noted by Plato above, and in other passages, the perceptible is never intelligible, nor is the intelligible ever perceptible. The perceptible is never universal and the intelligible is never particular. Contrary to modern mythology and illiteracy, there are no special cases. A noun is not a verb, nor is a verb ever a noun. A point is that which has no part. A standard of behavior is never a relative choice, but the lack of standards of behavior is a sign of dysfunctional intelligence, stupidity. We can choose our behaviors for a given situation, based on what we choose an outcome to be, but this choice does not have its origins in the inability to count. Correct result via counting is also called prophecy.

> Hebrews 11:1 Now faith is the substance of things we have hoped for, the evidence of things we have not seen.

In short, faith is another synonym for prophecy and judgment; you planned for something and either you or something else you knew of brought it to pass. One will come to understand that this is the function of a mind, identical to the name of the beast 666, which means; *To*

regulate behavior so as to turn the past into a future and to bring a future to pass and *The Testimony of Jesus is the Spirit of Prophecy*. These are the definitions of the mind as a life support system of the body. The ability to recognize and use recursion, applies to your knowledge and use of words through their definitions in order to construct functional life supporting environments.

A primitive mind functions primarily by arithmetic processing, identical to perception. While a functional mind uses geometric information processing also called proportional reasoning, metaphorical reasoning, even spatial reasoning and even thinking in accordance with definition or in accordance with the truth of things, Confucius. Mysticism is a product of a mind which is wholly clueless and illiterate. Illiterate people can repeat words, but they cannot process them in accordance with simple grammatical fact, binary recursion.

Definition: Judgment is the ability to apply binary recursion in order to function in accordance with the biological definition of mind as a life support system of the body.

Definition: Adam and Eve in the perceptible: Adam and Eve are a Conjugate Binary Pair which by complete induction and deduction produces the human race. They are a metaphor for sexual, physical reproduction. Adam and Eve in the intelligible; Adam and Eve are in the image of God, God is an intelligible, indelible, binary, therefore a Conjugate Binary Pair which by complete induction and deduction produces all judgments required for our survival. Adam and Eve are a metaphor for the image of God, Binary and Binary Recursion. God is a metaphor for Language which is the Universal and Intelligible binary.

After learning that a definition is simply the recursion of names and a standard to apply them, the next thing you should learn in regard to recursion is the application of synonyms for any sentence. As we can only name two intelligible abstractions, we learn to count with them through systems which defined how they are recursively applied to produce memory addressing and manipulation in order to produce and examine virtualizations so that one can produce judgments, in regard to our behavioral responses to our environment, i.e. what responses are called for in a given situation to produce a desired effect: In short, how to know what to do at any given time. The more intelligent you are, the less you can possibly be bored and not know what to do in order to be the biological life support system which defines you.

You, as a mind, are potentially the most powerful life support system of a living organism. It is the duty of those who came before you to offer you the choice of developing your potential, or to choose to be a victim. Freedom for a life support system means its ability to do its biologically defined job and not become a victim of one's environment. Your social environment is inclusive of authors of which it is your responsibility to find. A teacher, who is making your life more possible, is not responsible to find you, but you are responsible to find your teachers. Your desire to learn is the first I.Q. test of a species. The ability to choose your teachers is the second. By biological fact, your life is your responsibility.

I can only pass on maps produced in grammar. I cannot endow anyone the intelligence to comprehend and use these maps.

By your own behavior you tell the environment, I am food for every carrion feeder, or I am made to have dominion over the earth.

No amount of study, of reading, can make you literate. Literacy is a biological given. Reading and study, develop you, just like in a physical gym and just like a physical gym, one has to learn that no pain no gain. As Plato will explain to you, we suffer current pain for a greater future

pleasure; we work for the net result. What reasoning is has been known by a few select people throughout history, but as literacy depends upon intelligence, no one, or very few, could comprehend these authors. The potential for literacy is a biological given, if it were not, you could teach a rock, a tree, cat or dog to be literate: But you can no more teach those literacy than you can teach a fool.

So, see if you can follow the bouncing metaphor. Adam and Eve are in the image of God. God is a Universal Binary, therefore, the ability to listen to the voice of God, the Universal Binary Expression (expressed by recursion), produces the Children of God, the functionally literate capable of judgment which affords dominion over the earth which is our job: Because, if we do not have the mark of the beast, on the forehead and hand, our mind guiding our hand by judgment, our dumb ass will die just like any other illiterate animal. From beginning to end the authors of the Bible work a simple, provable, biological metaphor.

We see then, the factual difference between the intellectual and the mass man, who calls anybody who uses words more efficiently than themselves an intellectual; a real intellectual is a person who uses a grammar matrix and can actually prove their words using simple binary and binary recursion and as both the Bible and Plato intimate, it means that they know, comprehend, and use geometry as a universal analog grammar for proofing.

In the phrase, *English Grammar*, GRAMMAR is a matrix of four specific methods of binary recursion and ENGLISH denotes a general cultural set which determines the symbols and how to express them in that Matrix. The simple minded use it to denote the vulgar conceptualization of grammar, or for the mass man. In mathematical terms, Grammar is a Function, physically and biologically defined, while English, French, German, Sanskrit, etc. are used in the variables of that function.

Learning Formal Grammar is to become a dialectician, and a dialectician knows the range of word usage and in what situations to use them from the simple minded to the brainiac: the aim of a dialectician is the correct use of words, by definition, in order to do their biologically defined job of maintaining and promoting life within the entire biosphere.

As a thing is defined as a binary construct, and as the Universe is the sum of all things, then the Universe, both perceptibly and intelligibly, is afforded by binary recursion, the Universal Foundation of Every thing, or the Unified Field Code of Reality; even Universal First Contact Protocol. Both the lack of its recognition and admission of it is a product of the stupid. I try hard not to follow them.

During the evolution of a mind, it passes through a very long period of darkness; evolution is not a quick and fast process, but a very tedious and slow process. Here is one metaphorical example of that evolution.

> Isaiah 8:16-20 Bind up the testimony, seal the law among my disciples. And I will wait upon the LORD, that hides his face from the house of Jacob, and I will look for him. Behold, I and the children whom the LORD hath given me [are] for signs and for wonders in Israel from the LORD of hosts, which dwells in mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?
>
> To the Law and to the Testimony: if they speak not according to this word, [it is] because [there is] no light in them.

Notice that in this passage, the Bible is divided between the Law, expressed by Moses, and the Testimony; who would you say that was expressed by? Most would say Christ for that is how it worked out historically. And so, I changed the way the last sentence was capitalized.

Part of guided evolution involves a solid foundation in metaphor which a target species keeps trying to comprehend. The authors of the Bible, through metaphor and intelligence, far more advanced than we will be for

a long time, do their biologically defined job as a mind; they cultivate life well beyond the confines of their own planets. One can surmise from the above, comprehending every possible grammar as a means of binary recursion is factually a simple process, yet it has been far out of our reach for what we consider, a very long time. We have yet to write a correct grammar book, as noted as late as at least Webster. So, you who have never even comprehended correct grammar really believe that you can challenge interactions with life beyond their own planet? Well, here is your chance; become proficient as a mind and then challenge it. I trust I will be long dead before you grow that brain. But, no matter what you think, the teaching of grammar to mankind is presented for our knowledge of the first mass application is via the Bible; it could not have possibly had its origins in humanity; and as far as metaphorical application for the purpose of teaching, not even Plato was that good.

So, although it may work out that many people study my work, it is highly unlikely that many will comprehend it at this point in our evolution. And it is also true, what Socrates said in the dialogs of Plato, once one attains to this knowledge no further can a mind go. It will be used to guide our behavior for the rest of our lives. So, the sooner we can master it, the greater will be the benefits we reap from it in our life.

Forensics

A long time ago, Plato wrote a dialog within which he made a great deal of fun of Etymologists. The dialog is called *Cratylus*. The reason being is that etymologist, even today, show how exceedingly stupid they are; they look for the meaning of words in a forensic manner, as if by some magic, there is meaning in words. Several times in Plato's dialogs, he will tell you the truth, words, symbols, in of themselves have absolutely no meaning. We parallel the perceptible with the intelligible; it is not

something some mystical pooka does for us. Literacy is not attained by a Grandfather Clause. We do not go looking for meaning in names, we go looking for how mankind associates meaning and preserves that association through the formal system of grammar construction, starting with dictionaries. We have plenty of words which are defined, acquire their meaning in situ. Secondly, meaning of an intelligible using symbols is, as Plato noted, highly unregulated and requires the standardization of experience in order to effect it. Today, we have standards of weights and measures, standards of nomenclature, which often use the word standard, but upon scrutiny we find that standard is simply smoke and mirrors. Every government writes treaties only to, in the end, claim that they are just ink on a page. For example, the United States signed the Universal Declaration of Human Rights in 1948 and still today, seventy-two years later, it is just ink on a page. We have a Constitution simultaneous with gross human violations by our government against its own citizens.

As the foundation of every system of grammar rests on the paralleling of symbols, which, in of themselves have absolutely no meaning, then the traditional approach to grammar systems using the only method ever used in grammar, a forensic process, has never been valid. Grammar systems are not established by a forensic method, but by conventions of agreement in the assignment of names, which has never been achieved.

The words of Confucius, of Plato, of Webster, is still unheard today.

We construct functional grammars, or we simply remain illiterate. Geometry, used in a grammar matrix, teaches one better habits. Of the two methods of pursuing the formalization of dialectic using geometry, our science today, praises the mystic bull-shit of illiterate non-Euclidean morons. Who, but a complete moron, constructs a computer, based on binary recursion, only to end up programming it to spout mystic rubbish?

We either start with a standardization of intelligible behavior, or we remain simply barbaric fools.

The standardization of Experience

If one abstract the so called definitions from the Elements of Euclid is what they find actually definitions? And has all of the stress about what they have said are definitions really over definition?

I find it incredible that not only Plato explicitly explained in his dialogs that one cannot define an element of a thing, and since one can prove it to themselves quite easily, that all of the so called bickering over definitions has never been about definitions at all. The only thing to define in any particular grammar is the unit, itself. The recursive application of that unit is simply a matter of counting.

So the argument is over two items. A standard thing to name and a standard nomenclature. One will notice, as Plato did, some people are just mentally flawed, they keep renaming a name, and the worst of the lot, like Russell and Whitehead, rename all of the symbols and construct what they actually believed was a new system of grammar, which, by binary recursion is wholly impossible. I view such words as very good examples of aberrant psychology. All one has in any grammar, are a symbol set and methods of indexing, or recursing those symbols to construct names and to construct the order of association and if you understand grammar, then you can understand it for the four resulting binary grammar systems. If you cannot do it for any of them, no amount of scribbling new symbols, no amount of applying the grammar system you have and do not comprehend to them, is going to do anything else but produce a pile of gibberish.

Without the standardization of experience, i.e. the preservation of anchor memories for a species, and without the standardization of symbol sets and the standard method of recursively using those symbols

for the construction of the grammar, you simply are proto-linguistic and condemned to a life time of ignorance and illiteracy.

A mind, by biological fact, is for the standardization of life supporting behavior; after all, it is supposed to be a life support system. Without being able to standardize even the behavior required for the systems of grammar by which it does its job, means that mind is simply hopelessly stupid. A society which cannot accomplish it, is simply not civil. And a species which cannot accomplish it, is not worth communicating with as no reliable communication can take place as it has not yet been stated by that species is they are going to live or die, if they are going to acquire the responsibility of over their environment or go extinct as its victim.

It is simply a fact. If you are stupid and insist on remaining so, then you are a victim of your environment. And as Christ and many others have said, if you want to master it, then you have to be its greatest servant.

It is a biological fact, you as a mind, are responsible for the standardization of life supporting behavior. This is a reciprocal relationship. I.e. the Law of Reciprocity is a synonym for the Law of Identity. You cannot buy or sell without the Mark of the Beast.

Therefore, in order to write The *Elements*, one has to know the model one is trying to achieve, and one has to study the past failures of it in history. One will have to know how to teach people the simple art of paralleling the hand with the mind: How to write with the hand so that the mind will awaken and see, and bless, the fruits of habit. And since Geometry is the only analog grammar of our four given grammar systems, as it is the most primitive possible, geometry is the cornerstone of civilization by which you learn how to build both a physical house and city, but also the same order in the mind. A grammar matrix is not possible to effect, without the recursion of the intelligible binary paralleling the perceptible binary of behavior.

One will find, in my work, that although I am supporting grammar as the foundation of our survival, my work for the so called sciences, immediately obsoletes Cartesian Geometry, Trigonometry, and even Calculus. Not one of these has ever been stated correctly as a grammar, and what can be accomplished with simply geometry and algebra, erases all of the stumbling gibberish in those works. What those systems were applied to, can be done with absolute clarity, when the unit is clear in the mind and applied in an orderly fashion. I do not, however, have the time to address the specifics of those developments, nor have I ever had, outside of our alien neighbors, help in doing this work.

The Art of Definition is the Art of learning and teaching the simple methods of counting as four specific methods of binary recursion. It is, and always has been, that simple; so, we are obviously much simpler when we cannot comprehend just two simple intelligibles. In the words of the Bible, we cannot distinguish between our right foot and our left, our right hand or our left and, history has proven those words perfectly true, but, as I said, it is all part of evolution to becoming functional.

So, the Bible is not about religion, by its own metaphors, it is about teaching stupid people how to count, the very same thing said by Plato and the definition of your own mind. Those who say otherwise, are provably illiterate. The Art of Definition is simply learning how to do the math, the Number of Your Own Name.